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TIRUMANTRA OF St. TIRUMULAR.

BRAHMANA ACHARA.

அந்தணராவோ ரறுதொழிற்பூண்டுளோர்
செந்தழலோம்பிமுப்போதுநியமஞ்செய்
தந்ததுநற்கருமத்து நின்றாங்கிட்டு
சந்தியுமோதி சடங்கறுப்போர்களே.

Brahmanas are they who perform six kinds of karma.

They raise the Sacred Fire, and worship it three times and study the Vedanta and perform Sandhya and finish the Sacred rites.

வேதாந்தங்கேட்க விருப்பொடுமுப்பதப்
போதாந்தமான பிரணவத்துள்புக்கு
நாதாந்தவேதாந்த போதாந்தநாதனை
யீதாமெனாதுகண்டின்புறுவோர்களே.

Desiring to know the Vedanta, they enter the three-lettered Pranava, which is Bodhanta, and perceive without thought the Lord of Nadanta, Vedanta and Bodhanta and enjoy His Bliss.

NOTES.

The last line of the text is important. The words 'ஈதாமெனாது' literally means 'not saying this,' i.e., not perceiving as an object which our writers call சுட்டறிவு. And the further words used are 'கண்டு' 'seeing or perceiving' and 'இன்புறுதல்' enjoying. As we have explained in several places, the soul has to

lose its human consciousness or thought, its *Pasaboda* and *Pasuboda* and gain that higher vision and become steeped in Bliss in advaita; as stated by St. Tiruvalluvar also in the following couplet :—

இருள்நீங்கி இன்பம்பயக்கும் மருள்நீங்கி
மாசறுகாட்சி யவர்க்கு.

Darkness will leave and Bliss will arise
To them getting rid of ignorance see, the Vision Pure.

The light that dawns at the end of this Pasuboda is Bodhanta. Vedanta is Yoga as we have elsewhere shown, the Soham or Sivohamarga. The fruition of this Yoga is Vedanta or Yoganta. 'Nadam' is the first of the 36 material tattvas and Nadanta is He who transcends all matter. The Vision and Joy spoken of here is therefore what happens in real mukti and not during the intermediate stages of the soul's progress. In the lower stages, the Vision is dualistic and in the absolutely liberated condition, it is advaita. To bring it into line with Western Thought, we have stated the position thus. We may feel and be consciousness of feeling and these two states have to be distinguished ; but western metaphysicians will not often make the distinction. In a pure state of feeling, seeing &c., there is no thought or consciousness and when conciousness intrudes, the perfect feeling or vision is disturbed. In the first condition of pure feeling or Vision, it is one and advaita, the conscious mind ha ing become merged with the feeling, and its identity is lost (அதுவதுவாய்). In the latter condition of feeling and of consciousness, there is dualism. So in all the Sadana stages, even up to the very end of Yoga the condition is dual ; where the Sadhana has been perfecte dinto Sadhya, Paian, we have reached the condition of Oneness, when the Soul feels that it is one with all. And the highest Sadana (Dahara Vidya) repeated in almost all the upanishads is "to see God in all Beings and ail beings in God." (Kaivalya Up. 12). And hence the direction 'சதாமெனுது'. The following we cull from the Hon'ble Mr. P. Arunachalam's address on 'Jnana Vashistam' delivered before the Ceylon Branch of the Royal Asiatic Society on 18th August 1909.

"The great gulf between the two systems is the doctrine that *consciousness may exist without thought*, which to European philosophers, at least of modern times, appears to be an absurdity and an impossibility. However, Hindu sages declare and declare not as a speculation but as actual experience, that when thought is completely suppressed and also its twin brother sleep, the pure consciousness or spirit long hidden begins to manifest itself. Free from the strain of thought and oblivion (நினைப்பு and மறப்பு Ed.), and truly pure in heart, the soul is blessed with the vision of God, wins the peace of God that passeth all understanding, realizes somewhat of the infinite power, glory and bliss of the Divine Spirit and is finally united to it."

If in the previous passage, 'feeling' was substituted for consciousness, it would better express our view. It may be called also 'consciousnees' because the power by which the Soul perceives the Vision Pure is called *Pathignana* or Divine consciousness.

Pranava is the highest mantra and tantra, a Sadana for realising the oneness with God. And accordingly the Chandogya upanishad begins with the worship and description of Om. 'Om, this letter, Udgita, should be adored. Om is, chanted, its description." Its other form is the Panchakshara which can be pronounced with or without the Omkara, (no other mantra can be used without the Omkara); and the Yoga practices all deal with the meaning and use of this three-lettered Pranava (some upanishads recognize the ardhamatra also).

காயத்திரியே கருதுசாவித்திரி
யாய்தற்குவப்பர் மந்திரமாங்குன்னி
நேயத்தேரேறி நினைவுற்றுநேயத்தாய்
மாயத்துட்டோயா மறையோர்கடாமே.

Meditating on the Sacred mantra, they delight to search that Savitri which is Gayatri. They ride on the car of love, and loving, become love, those Brahmans who would not be engulfed in Maya.

NOTES.

We quote the famous Gayatri Mantra from H. H. Wilson's translation, with his notes: It occurs in Rig Veda III. iii. 9, 10. The Rishi of this Sukta is the famous Visvamitra.

We meditate on that desirable light of the Dívine Savitri, who influences our pious rites.

This is the celeberated verse of the Vedas which forms part of the daily devotions of the Brahmans, and was first made known to English readers by Sir W. Jones' translation of a paraphrastic interpretation: he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat (Works, 8vo. vol. XIII P. 367): the text has merely *Tatsavitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat:* the last member may be also rendered, who may animate or enlighten our intellects: the verse occurs in the Yajush, III, 35, and in the Saman, II. 8, 12: both commentators are agreed to understand by Savitri, the soul, as one with the soul of the world, Brahma, but various meanings are also given thus. Sayana has, we meditate on the light which is now with Brahma, his own light, which, from its consuming influence on ignorance and its consequences, is termed *Bhargas,* and is that which is desirable, from its having to be known or worshipped by all (*varenyam*), the property of the supreme being (*parameswara),* the creator of the world, and the animator, impeller, or urger (*savitri*), through the internally abiding spirit (*antaryami*) of all creatures: again, yah, although masculine, may, by Vaidik licence, be the relative to the neuter noun bhargas, that light which animates all (*dhiyah*) acts, (*karmani*), or illumes all Understandings (*buddhih*): again, devasya savituh may mean, of the bright or radiant sun, as the progenitor of all, *sarvasya prasavitur,* and *bhargas* may be understood as the superior orb of light, consumer of sins, *papanam tapakam tejomandalam*: again, *bhargas* may be interpreted, food, and the prayer may only implore the sun to provide sustenance, *tasya prasadad annadilakshanam phalam dhimahi tasya adharabhuta bhavema*, we anticipate from his favour the reward that is characterized by food and the like, that is, may we be supported by him: Mahidhara, in his comment on the same text in the Yajush, notices similar varieties of interpretation."

We invite the reader's attention to the following paragraphs taken from the interesting book of Mr. Narayana Iyengar of Mysore service on *Indo-Aryan Mythology,* Though a Vaishnava, he displays an unprejudiced mind and liberality of spirit, rare even in this so called enlightened age.

"The aim of these two Brahmanas seems to be to show that the Son God of Sacrifice and austerity is identical with the Bhargas, Light, of Savitar (Father Prajapati) that is worshipped by means of Visvamitra's Gayatri verse (Rig Veda, III, 62, 10) :—

We contemplate (or ponder over) that covetable Bhargas of our Father (so that) He might quicken our intellect or wisdom.

Our Father Prajapati's Light, Wisdom, consists in His having sacrificed Himself and thereby become all the worlds and creatures by, entering them (vide pp. 74 76 ante). He has become all by enselfing and loving them all as himself. This His aspect as the loving Child in the heart's womb of all is the Son-God.

Now the Gayatri verse has eight syllables in each of its three feet, counting nyam as two syllables, ni-yam as the Taittriyins do ; * and it appears to me that among the several names of Goddess Vak (Speech) in Rig Veda I. 164.41 (the same repeated in Taitt. Aranyaka I. 9), the name Ashtapadi (she of eight syllables) means her aspect as the Gayatri metre. Now, as pada means also a word or name, the fact that only eight names are selected for the Son God shows the intention to exhibit Him as Gayatra alias Ashtapada 'He of eight names', because He as Bhargas is the Deity of that Ashtapadi Gayatri which is the verse III. 62, 10 above quoted. Moreover the syllables of the eight names of the Son—God according to the Satapatha Brahmana amount to 22, but as they must be 24 in order to correspond to the 24 syllables of the Gayatri verse, it is noteworthy that the other Brahmana supplies the omission by adding the two syllables de-va to Ugra. So much as about the eight names. Now about the eight forms. The syllables of the words expressing the forms amount, acording to Satapatha, to 21, but according to Kaushitaki, to 25 ; but if we read the latter's 'Oshadhayo Vanaspatayah' as the compound word Oshadhivanaspatayah, the number of the syllables of the words expressing the forms also would be exactly 24. These eight forms would represent the whole universe if the waters are taken to means the stars, the plants and trees the earth, and the food of all the creatures.

By these forms the Son God is shown to be Visvarupa, as He is the In-dweller in them all, loving them all as Himself : that is to say, that in making a gift to Himself to all forms and creatures, He has not given Himself, ; no, He as unbounded Love has given Himself completely and fully to every one of them and so if we count this unbounded Love by the number of the countless creatures in each one of whom He is full, He is Visvarupa, Multi-form, meaning that He is the One Manifold. In Rudra Sukta II. 33 of the Rig Veda, to emphasize the fact that He is not the forms themselves but is the invisible Self in them it is said that He has entered them. He is Kumara, the child, by being in the womb of all forms and creatures. This His ninth aspect which as Bhargas, Light, Self, premeates throughout all the letters of the Gayatri verse in question as their real meaning—throughout all the eight forms as their Self—is always the incorruptible. unchangeable One, however much we may multiply Him, like the figure 9, which is the Ultimate figure.† The Mahabharata, in the story about the birth of Kumara, in calling Him by several

* The syllables are :— Tat Sa-vi-tur va-re-ni-yam Bhar-go De-va-sya dhi-ma-hi dhi-yo yo nah pra-ko-da-yat.

† Nine is the ultimate figure ; over and above it are obtained by adding to the figures 1 to 9 a cypher or one or other of the same figures ; and it retains its character as 9 even if the figures got by multiplying any figures by 9 are added together omitting cyphers.

names, calls him Navaka, the Darling Nine or the Darling New, as nava means both nine and new and ka. an affix often used to denote endearment (as putraka), and the child is new comer. The Son God as the Self is always new, fresh, incorruptible. I have tried to show that Rudra is the Bhargas contemplated upon by the sacred Gayatri (P. 486 ante). Bhargas is a Sakaranta neuter word. In the classical Sanscrit one of the names of Rudra is Bharga—an akaranta masculine word. It appears to me that the Vedic Bhargas was purposely changed into the masculine Bharga in order to show that Bhargas should be viewed as Purusha, outwardly man, but esoterically the formless In-dweller.

For the same reason the Vedic sakaranta neuter Haras seems to have been changed into the akaranta masculine Hara which is one of the well known classical names of Rudra. The Taitt. Brhmana II. 2, 10, 2, says that there was this Haras, valour, in Prajapati which is in this Aditya (sun),* and that obtaining it from Prajapati Indra became the adhipati or Lord of the Devas. It appears to me that the same Bhargas of Gayatri verse is spoken of here as Haras. That which is in the sun is the Purusha in the sun. Obtaining Him as his Valourous Self, Indra becomes great.

* "Atha va ideam tarhi Prajapatau haro asit yad asmin Aditye."

A THESIS ON THE VEERAŠAIVA RELIGION.

(*Continued from page 74 of No. 2 Vol. X.*)

11. I can quote numerous Authorities in support of the Orthodox Theory above described, but owing to want of time and space, I wish to make short references to some of them.

(*a*) The ninth Patala (Chapter) in *Swayambhu Agama* gives a complete description of the five renowned Acharyas in the Veerasaiva Religion and the Seats which they founded. The Panchacharyas are Ghanta Karna, Gaja Karna, Renuka, Daruka and Viswa Karna. These Sages are said to have acquired different names in different Yugas; and their Seats are also named after their distinguished successors, who are Ekorama, Panditardhya, Revanaradhya, Marularadhya and Viswaradhya. The Seats which they founded are respectively,

(i) Kethar in the Himalayas,
(ii) Sri Saila in the Kurnool District of the Madras Presidency,
(iii) Balehonnur in the Kadur District of the Mysore Province
(iv) Ujjain in the Bellary District and
(v) Benares.

The other Authorities are—

(a) *Suprabhedagama*, (b) *Siddhanta Sikhamani*, (c) Sanskrit *Basava Purna* by Sankararya and (d) *Kriyasara*.

These five Acharyas are commonly known as the Founders of the Veerasaiva Religion. It may be stated that these are the five Great Canterburys of the Veerasaivas of great antiquity situated in different parts of India and that all these Seats are occupied even now by the Veerasaiva Bishops, who exercise considerable Ecclesiatical jurisdiction over the Veerasaivas.

(2) In the "Classical Essay on the Veerasaivas" written by the Great Telugu Scholar Mr. C. P. Brown, which is published in the XI Volume of the Madras Journal of Literature and Science,

there is a description of these Acharyas and the Author also mentions the high reverence shown to the said Acharyas on all ceremonial occasions among the Veerasaivas.

(3) Professor H. H. Wilson mentions of the Veerasaiva Seats at Kedernath, Benares and Sri Saila in his "Royal Asiatic Researches."

(4) Further, Mr. F. Kittel has actually studied Panchacharya Vamsavali in the Sanskrit *Suprabhedagama* and he has given us the benefit of his study in his "Introduction to Nagavarma's Prosody" in which he has shown that Revana Arya referred to by the Celebrated Poet Sadakshari in his "Rajasekhara Vilasa" was the first of the five Acharyas who are considered to be the Founders of the Veerasaiva Faith.

12. The Veerasaivas are the peaceful race of Hindu Puritans. They do not perform Yajnas in any form and do not believe in the efficacy of Shraddhas. They worship only one God Siva and in the opinion of Mr. Bhattacharya the Veerasaivas are the only Hindus who are to be called as pure Saivites.

(2) The Veerasaivas contend that Salvation could be obtained in a single birth instead of in three births according to the Saiva Faith and they have done away with the multiplicity of ceremonies, as their object is to obtain the maximum result or benefit by performing a minimum number of ceremonies. They claim these to be improvements on the Old Saiva Faith, and the following Agamic passage briefly points out some of the important differences between the Veeraiva Faith and the Old Saiva Faith:—

शुद्धशैवमितिप्रोक्तं वीरशैमतशृणम ।
सर्वेषामःशैवानां वीरशैवमहत्तरम ।
सुलभादेवपूजाच सुलभश्चक्रियावहम ।
अल्पक्रियाबहुफलं वीरशैवंमहेश्वरी ।
अन्यशैवन्तुसर्वं स्वल्पफलश्चबहुक्रियम ।
एकेनजन्मनामुक्तिर्वीरागांतुमहेश्वरी ।
अन्येषामपिशैवानां मुक्तिर्जन्मत्रयेणह ॥

(3) The Veerasaivas bury their dead and this constitutes another difference between them and the Saivas; and it must be noted in this connection that such eminent Smrithi Writers as Manu, Bharadwaja and Satatapa prescribe that the Veerasaivas are to bury their dead and not to burn them.

(4) The most distinguishing feature among the Veerasaivas is the Linga which every one wears on his person, he be man or woman, young or old, without any distinction. Every woman has got equal rights to obtain Salvation as every man in this Religion and every man, woman and child ought to wear the Linga from the moment of birth. Every person ought to worship the Linga as his or her God, and ought to sacrifice even the life in case of loss of the Linga under any circumstances.

(5) The Veerasaivas perform ten ceremonies known as the Dasa-Samskaras and of these, the most important is the Deeksha Ceremony at which the Doctrines of the Religion are formally initiated by a competent Guru or Teacher.

The Pupil gets "Linga-Sambandha" or relation with Linga by means of Deeksha which destroys the three impurities. Hence it is called Deeksha.

13. It is to be added that the Veerasaiva Religion is an all-embracing proselytising Religion "and it consists of repesentatives from all classes of Hindu Society".

Our shastras prescribe different periods of probation for people of different Casts, and admissions can be made after the probationary period, if the pupils seeking admission are found to possess real "Bhakti or Faith" in the Religion. The probationary period is

(a) three years for a Brahman
(b) six years for a Kshatriya,
(c) nine years for a Vaisya, and
(d) twelve years for a Sudra.

The following passage is taken from "Veerasaivachara Kaustubha (वीरशैवाचारकौस्तुभ) which is a great authority on the subject :—

> नूतनूयश्शैवदीक्षा संस्मरमभिकांक्षति ।
> परीक्षयेल्लक्षणैस्तं तत्प्रकारोधुनोच्यति ।
> वर्षत्रयंब्रह्मणन्तु क्षत्रियंवर्षषट्ककम् ।
> नववर्षपरंवैश्यं शूद्रंद्वादशवर्षकम् ।
> परीक्ष्यबहुधासम्य ग्दीक्षयायोजयद्गुरुः ॥

14. (a) The Religious History of India shows that many powerful Kings and Rulers of Native States have embraced the tenets of the Veerasaiva Faith,

(b) There are numerous instances of Brahmans embracing the Veerasaiva Faith ; and

(1) according to Census Reports hitherto published, large numbers of Brahmans have joined the Veerasaiva Religion in recent times in the Bombay Presidency :

(2) the History of Kanada Literature of the 12th Century A.D affords two such notable instances ;

(3) the Brahman Poet "Tribhuvana Thata" embraced the Veerasaiva Faith and became the disciple of the Veerasaiva Poet Padmarasu (1165 A.D.), after being defeated by the latter in a religious and literary controversy.

(4) Similarly, the Vaishnava Poet "Chakpani Ranganatha," embraced the Veerasaiva Faith after being defeated by the famous poet "Pâlkurike Somanatha (1195 A.D.)."

(c) The Puranic instance of the conversion of a Brahman into the Veerasaiva Religion may also be interesting. Veda Vyasa tells us in the "Sankara Samhita of the Skanda Purana" that the Brahman Pingala, son of Sweta, was converted into the Veerasaiva Faith by Sage Sadananda.

(To be continued).

IS VĀYU-PURĀNA THE SAME AS THE ŠIVA-MAHĀ-PURĀNA?

There has always been some uncertainty as regards the identity of the so-called Vāyu-purāṇa. In his recent able address on the Šaiva Religion before the Convention of Religions, Calcutta, Mr. J. M. Nallasāmi Pillai says, "The largest number of Purāṇas are Šaivite, and the oldest of them is the Vāyu or Šiva Purāṇa, as pointed out by Wilson" (p. 14 Vol. X of the Siddhānta Dīpikā). Prof. Wilson's authority as an expert in paurāṇic lore has always been thought to be weighty, but if the above statement be only half true, it is enough to shock one's literary conscience altogether. We are afraid the great orientalist did not read either the one purāṇa or the other, else he could not have betrayed himself into such an unscholarly and ignorant statement. The Šiva-mahā-purāṇa, which is often known as Šiva-purāṇa, is a book of considerable importance as a mystic text-book revealing the teachings of the Šivāgamas. It is chatur-vimsati-sahasra-samhitātmaka (=possessed of 24,000 verses or texts) and divided into six books which go by the following names:—

1. Jñāna-samhitā.
2. Vidyesvara-samhitā.
3. Kailāsa-samhitā, (This is very important).
4. Sanatkumāra-samhitā.
5. (a) Vāyavīya-samhitā. Pūrva-bhāga. } These two bhagas are exceedingly illuminative.
   (b) Do. Uttara-bhāga. }
6. Dharma-samhitā.

The best edition is that issued by 'Šri-Venkateshvara Press' Bombay. The Vāyu-purāṇa, on the other hand, is of a different description altogether. It is no doubt classed as a Šaiva-purāṇa but its contents are not of such high value as the Šiva-mahā-purāṇa for the study of the Āgamic Mysticism. It is not divided into books at all. The only division that is adopted is the one into chapters of which there are 112 in the whole

Purāṇa. The best edition that is available comes from the "Ānandāshrama Sanskrit Series." In the usual lists of the 18 Purānas which are preserved in tradition, the Vāyu-purāṇa is not named as such, but styled as the Brahmāṇḍa-purāṇa. Here is a list which we transcribe from the Kūrma-purāṇa :—

ब्राह्मं पुराणं प्रथमं पाद्मं वैष्णवमेवच ।
शैवं भागवतं चैव भविष्यं नारदीयकम् ॥
मार्कण्डेयमथाग्नेयं ब्रह्मवैवर्तमेवच ।
लैङ्गं तथाचवाराहं स्कान्दंवामनमेवच ॥
कौर्ममात्स्यंगारुडंच वायवीयमनन्तरम् ।
अष्टादशंसमुद्दिष्टं ब्रह्मांडमितिसंज्ञितम् ॥ *Pūrvārdha, Adh. 1.*

From the second half of the last couplet it is clear that the Vāyu-purāṇa which brings up the rear is none else than the Brahmāṇḍa-purāṇa. Similar lists of the Purāṇas are to be found in Vishṇu-purāṇa, Śrīmat-bhāgavata (=Vaishṇava-bhāgavata), Bhavishya-purāṇa, Matsya-purāṇa, and Liṅga-purāṇa, but in none of these is it mentioned that the Brahmāṇḍa-purāṇa has the alternative name of Vāyu-purāṇa. But on examining the contents of the so-called Brahmāṇḍa-purāṇa, we know that the opinion of the Kūrma-purāṇa rests on fact.

A fanciful classification is adopted however by the *Devī-bhāgavatā* (Vide verses 2-12, Chap. III, Prathama-skandha) by marshalling the 18 purāṇas according to the initial letters of their names. The list comprises Matsya, Mārkaṇḍeya, Bhavishya, Bhāgavata Brahma, Brahmāṇḍa, Brahmavaivarta, Vāmana, Vāyavya, Vishṇu, Varāha, Agni, Nārada, Padma, Liṅga, Garuda, Kūrma and Skāṇda. It is obvious that the *Vāyavya* of the above is the same as the Śiva-mahā-purāṇa, judging by the number of verses which the Devī-bhāgavata allots to it (to wit, 24,000 verses). The number of verses in the Brahmāṇḍa-purāṇa is stated to be 12,100. The actual number of verses found in the Ānandāhsrama edition of the Vāyu-purāṇa (which is only another name for the Brahmāṇḍa-purāṇa, according to the Kūrma-purāṇa quoted above) is 10,991. It is probable that in order to suit the exigencies of Versification and symmetry in numbering, the odd

integers might have been rounded off into decimals. Further, there is no other purāṇa, to our knowledge, which approximates more than the Vāyu-purāṇa, to the number-test given in the Devī-bhāgavata. Consequently, it is clear that the Devī-bhāgavata styles the so-called Vāyu-purāṇa by its right appellation of Brahmāṇḍa-purāṇa, but, at the same breath, invests the usually so-named Śiva-mahā-purāṇa with the unusual title Vāyavya. Brahmāṇḍa-purāṇa can be styled Vāyavya by reason of the circumstance that it was related by Vāyu: but not so the Śiva-purāṇa, which has altogether a different story. Prof. Wilson's mistaken identity of the Śiva-mahā-purāṇa with the Vāyu-purāṇa is traceable to the confusing list in the Devī-bhāgavata, although he as a scholar should not have rest satisfied, till he verified the statement by a first-hand scrutiny of the original purāṇas themselves. And this omission on his part has lead to endless misunderstanding in the oriental world, as scholars did not care to reopen a question which they thought had been satisfactorily settled after a thorough examination of the purāṇas, by such a great expert as Prof. Wilson himself. To dish up old material over again is far more easy than cooking afresh. But which process is the more healthy, we need not stop to answer.

Again in Chap. 2 of Śankara-samhitā of the Skānda-purāṇa, a passage occurs in which a division of the 18 Puranas is attempted in accordance with their dogmatics. There the Śaiva-purāṇas are listed as hereunder:—

तत्रशैवानिशैवञ्च भविष्यञ्चाद्विजोत्तमाः ।
मार्कंडेयतथालैङ्गं वाराहंस्कान्दमेवच ॥ *v.* 30.
मात्स्यमन्तत्तथाकौर्मं वामनञ्चमुनीश्वराः ।
ब्रह्माण्डञ्चदशेमानि त्रीणिलक्षाणिसङ्ख्यया ॥ *v.* 31.

Here also the Brahmāṇḍa-purāṇa takes the last place in the catalogue, and the alternative name of Vāyu-purāṇa does not come in for any mention. Thus, we see, the name Vāyu-purāṇa which the present-day Oriental Scholarship, both European and

Indian, is fond of using, does not find any wide-spread acceptance in ancient Indian tradition. Considering the subject-matter, the diction and the like, the Vāyu-purāṇa* has been thought to be on a par with the earliest parts of the Mahābhārata and, hence, to deserve an exceptional treatment at the hands of scholars, as a literary document coming down to us from a comparatively more early period than the other purāṇas is general. Be this as it may, the methods of modern literary criticism in fixing the ages of the various purāṇas are hopelessly at sea, when we remember what scholars thought of the Skānda-purāṇa, some thirty years ago, from their notion of the indications of the so-called internal evidence, and what a rude change of perspective, so as to push the date back by centuries, was recently necessitated, by the crushing scientific reasoning which the late Prof. Bendall adopted and vindicated, on the discovery of an exceedingly old manuscript of the purāṇa in question, in the Durbar Library at Khatmandu. When the "Sacred Books of the East" was originally planned, it was the idea of the standing editorial committee, which was responsible for the selection of books for translation and inclusion in the series, to include Vāyu-purāṇa,* in the list of "the Sacred books," and Dr. R. G. Bhandarkar's name was actually put down as the translator. Eventually the book was struck out of the list and thus left out of consideration. It is probable that the glamour for the book arose out of the praise of Prof. Wilson's, but what led to its final expunging is still a mystery, unless it be that the name purāṇa carried with it its own condemnation.

V. V. R.

(To be continued).

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* That is, the Siva-maha-purana and not the Brahmanda-purana.

THE TEN SPIRITUAL CONQUESTS OF THE SOUL.

(DASA-KARYANI).

(Continued from page 47 of No. 2, Vol. X.)

St. Tirumūlar, the Anointed of God, thus sums up the great verities underlying the actual "Godly Experience" of Jñānis (the Seers of God).

பதிபசுபாசமெனப்பகர்மூன்றிற்
பதியினைப்போற்பசுபாசமநாதி
பதியினைச்சென்றணுகாப்பசுபாசம்
பதியணுகிற்பசுபாசநிலாவே. *v. 3, of the 1st Tantra.*

"Of the three that are styled Pati (God), Pāsa (primeval corruption, sin), and Pasu (sin-bound soul), Pasu and Pāsa are as eternal as God Himself, but Pasu and Pāsa cannot contact Pati, as they disappear on nearing Him." This novel relationship between the three is brought out again under a different analogy :—

சூரியகாந்தமுஞ்குழ்பஞ்சும்போலவே
சூரியகாந்தஞ்சூழ்பஞ்சைச்சுடமாட்டா
சூரியன்சந்நிதியிற்சுடுமாறுபோ
லாரியன்றோற்றமுனற்றமலங்களே. *v. 5. Ibid.*

Here the சூரியகாந்தம் (burning glass) is the soul under corruption, the சூழ்பஞ்சு (the surrounding cotton, the enshrouding lint) is the three sorts of corruption which enchain the soul, and the சூரியன் (Sun) is God in whose presence or when He becomes manifest, the திரிபுரதகனம் (the burning down of the three strongholds of corruption) occurs. The three species of corruption, the removal of which is known as Pāsa-kshaya are Āṇava-mala, Māyā-mala, and Karma-mala, the nature of the different *malas* being of an intricate character. And about the glory of Illumination ("Orison" or "Luminous Sleep") the sage goes on to say :—

தூங்கிக்கண்டார்சிவலோகமுந்தம்முள்ளே
தூங்கிக்கண்டார்சிவயோகமுந்தம்முள்ளே
தூங்கிக்கண்டார்சிவபோகமுந்தம்முள்ளே
தூங்கிக்கண்டார்நிலைசொல்லுதெவ்வாறே. *v. 7. Ibid.*

மாணிக்கத்துள்ளே மரகதச்சோதியாய்
மாணிக்கத்துள்ளே மரகதமாடமாய்
ஆணிப்பொன்மன்றினுளாடுந்திருக்கூத்தைப்
பேணித்தொழுது என்னபேறுபெற்றாரே. *v. 19. Ibid.*

The last verse records an experience the true meaning of which is better felt than explained, as the Saint himself says a little previously (*v. 17*) that it baffles description. In the same connexion he says also

சித்தர்சிவலோகமிங்கே தெரிசித்தோர்
சத்தமும் சத்தமுடிவும் தம்முட்கொண்டோர்
நித்தர் நிமலர் நிராமயர் நீள்பர
முத்தர் முத்திமுதல் முப்பத்தாறே. *v. 13. Ibid.*

முப்பதும் ஆறும்படி முசதியேணியாய்
ஒப்பிலாவானந்தத்துள்ளொளிபுக்குச்
செப்பவரிய சிவங்கண்டு தான்றெளிந்
தப்பரிசாக வமர்ந்திருந்தாரே. *v. 14. Ibid.*

The Saint here gives expression to the greatest of truths in soul-culture which is within the actual experience of those who rest in God. Such souls " swallow up" (உட்கொண்டோர்) or extinguish the operations of 'corruption' in the 36 "rudiments" (Galatians IV. 9) beginning with the grossest evolute (சத்தமுடிவு=Pṛithvi) and ending with the finest or subtlest evolute (சத்தம்=நாதம்), and dethrone "death". They have crossed the "3 wastes" (முப்பாழுங்கடந்து) and become indistinguishable from God (cf. திருமூலர் 8-ம் தந்திரம், *v. 374*). In Tamil mystic literature பாழ் is the name given to that critical state which marks off the shading of one sort of consciousness into another. The "crossing" (கடத்தல்) has reference only to successful "crossing", whereby the "critical state" which usually robs a man of continuity of consciousness between one kind of *Anschauung* and another, is rendered proof against

stupefication. The ordinary man cannot with the best of care and diligence carry with him his so-called waking consciousness into dream or sleep. But when the soul is cleansed of its impurities, "sleep" in the ordinary sense becomes a thing of the past. And the degrees of illumination or sanctified perfection are sometimes classified as those of 'The Knower of God,' 'The Seer of God,' 'The Rester in God,' and 'The Walker with God'.

ஞானமார் சீவன்முத்தர் நால்வகையாவர்கேளாய்
வானிகர் பிரமவித்துவரன்வரியான் வரிட்டன்
ஆனவர் நாமமாகும் * * * * * * * v. 94,

தத்துவ விளக்கப்படலம்,
கைவல்லியநவநீதம்.

Kaivalya-navanitam of Tāṇḍavarāyasvāmi is an able summary of the Vedānta of Śaṅkara in Tamil, but the mysticism which imparts the greatest interest to that work is drawn unreservedly from the Jñāna-sāstras which form the bulk of the Śaiva-Siddhānta literature. Our observation will find its justification in the commentary of Ponnampalasvāmi on Kaivalya-navanītam, entitled Tattvārthadīpam, in which all the mystic experiences and truths detailed in the Text, are illustrated and explained by apt quotations from valuable sacred books of the Śaiva Siddhānta, such as those of திருமூலர், வெண்காடர் and the like. There is a living mystic tradition, kept by regular spiritual successions of Masters in அகத்தியகூடம் of பொதியமலை and elsewhere, Masters who draw their inspiration from the Jñāna-Śāstras of the Śaiva-Siddhānta, and to whom the "pure in heart" flock when seeking the true light of "Illumination."

The relation between soul and God, which finds such perplexing apparently and self-contradictory albeit fine, expression, amongst Śaṅkarins cannot be better put than in the following words of Tirumūlar:—

அப்பினிற்கூர்மையாதித்தன் வெம்மையால்
உப்பெனப்பேர்பெற் றுருச்செய்ததவ்வுரு
அப்பினிற் கூடியதொன்றாகு மாறுபோற்
செப்பினிற் சீவன் சிவத்துள் அடங்குமே. *v. 24, of the 1st Tantra.*

In the highest sense, therefore, that relation reminds us of the brine in sea-water and the peculiar intimacy attaching between the two. That relation is the crown and glory ot the toilsome march which every godly soul feels necessiated to undertake, in order to work out to emptiness, in tears and tribulation, the various *samskāras* and *vāsanas* which it has inherited from an infinite past. And the march is described in Āgamic Mysticism in terms of avasthas and kāryas, whose meaning was previously explained in a measure in a different connexion.

The dasa-kāryāṇi may now be considered in detail. It goes without saying that they are associated with the Jñāna-pāda or Vidyā-pāda of the Āgamas, and hence are sometimes comprised in the term *Agamāntam* (in contradistinction to the intellectual *Vedāntam* which is only a theoretical and summary formulation of the highest spiritual truths). To show how sacred and God-leading the *Agamāntam* has been deemed by the God-taught Mystics of the Mahā-pâsupata order, who are the "chosen seed" of God amongst the Vaidiks, a quotation from the Skānda-purāṇa will suffice:—

सनकादिमुनीन्द्रेभ्यः त्रिपदार्थार्थसंज्ञितम् ।
रहस्यंआगमान्ताख्यसिद्धान्तं कथयन्स्थितः ॥ *Sambhava-kāṇda, III. 51.*

Consequently, the dasa-kāryāṇi of the Āgamānta stand revealed only to the duly initiated in the mysteries of the Spirit, who are thenceforward recognised as the fit heirs to the Kingdom of Heaven.

The first change that comes over the soul is known as *Tattva-rūpam* which means the apperception of the 'form' or actual constitution of the Tattvam. In Āgamic Mysticism, Tattva is used in the sense of an evolute of Matter. The Thirty-six Tattvas which are said in a sense to sum up the various modifications of Matter, constitute the 'Road of Matter', 'the Way of the Flesh', the modes of Old Adam', or in fact, the so-called 'Tattvādhvan'. These Tattvas eventually drop off one after another, leaving the soul pure and serene, and fit to work

grossest evolutes of matter or the most obscuring veils of the out its salvation, under the gracious mercy of the Lord. The soul are designated Ātma-tattvas or tattvas for the salvation of the soul *par excellence*, which are twenty-four in number. The earliest evolute of these is the "Mūla-prakṛiti," Sthūla-prakṛiti" or, "Prakṛiti" simply. The terms mean the 'rudiment of gross matter' or its equivalent. Paushkara, an Upāgama of the Pāramesvara, thus describes the evolution of the Mūla-prakṛiti :—

तच्चमायोद्भवंयत्तु कलान्तःस्थूलताङ्गतम् ॥ *v. 17.*
गुणादिक्षितिपर्यन्तं तत्त्वजातंयतोभवेत् ।
तदव्यक्तमितिप्रोक्तं क्षोभ्यंश्रीकण्ठविक्रमैः ॥ *v. 18, 6th Patala.*

The three guṇas which are nothing else than affections, phases or modifications of the Mūla-prakṛiti brought on by a change in the motion *(kshobhana)* of its particles, are the real cause of the apparent cumbrousness which enshrouds the Web of Matter, and of the glamour which the prapañcha assumes for the man in the street. Hence, to dethrone effectively the fascinations of matter we should get to understand its real springs of mischief and blandishment. And the springs are to be found on that plane of matter where the guṇas take their rise from the Mūla-prakṛiti. The first step in the unravelling of the mystery of the flesh, and of the soul's bondage to it is the "Tattva-rūpam" of the Dasa-kāryāṇi. When this stage is attained the soul is able to look behind the glamour of the Ātma-tattvas, right into the cause of "the tides" known as "the guṇas", is able, so to say, to understand the genuine svarūpam of the tattva-pariṇāma. The soul, in its spiritual enlightenment, now understands the relation of the three guṇas to its salvation by the operative agency of the karma-mala, and their exact significance in the Divine Dispensation.

(To be continued.)

V. V. R.

A SYNOPSIS
OF
THE LECTURES ON THE ŠAIVĀGAMAS,

DELIVERED BY

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I. THE ŠIVAGAMAS—SOME REASONS FOR THEIR STUDY.

1. The Etymology of the word 'Āgama'; sometimes it is used in the sense of *Upanishads*, and sometimes in the sense of *mystic exegetics* giving explicit instructions about *Gnosis*.

2. The Upanishads are classified into Brāhmic, Šaivic, and Vaishṇavaic; a similar classification of the Āgamas is recognised by the Skānda-purāṇa. Sūta-Samhitā mentions Pāncha-rātra-āgamas, Šākta-āgamas, Kāpālika-āgamas etc. The 28 Āgamas known as Šaiva-āgamas come in for special recognition. The relation of Šaiva-āgamas to Tantras (e. g. Mahānirvāṇa-tantra, Rudrayāmiḷa, and the like), Mantra-Šāstras, and Yantra-Šāstras. The Āgamas of the Buddhists and the Jains.

3. The appreciative references to Šaivāgamas as teaching the Highest Mysticism, in Šiva-mahā-purāṇa, Linga-purāṇa, Kūrma-purāṇa, Vāyu-purāṇa, the Advaitabrahmasiddhi, the Sivārkamaṇidīpikā and other treatises.

4. The archaic nature of the Šiva-āgamas, patent from a study of their peculiar versification, the nature of words frequently employed and the sublimity and mystery of the themes dwelt on. External evidence pointing to the same conclusion by a consideration of the age of the Skānda-purāṇa, the age of Māṇikkavāchakar, Tirumūlar and the rest. Prof. Bendal's discovery of the Nepaulese Mss. of Skānda, dates that Purāṇa at the 3rd Century B. C., to give the latest limit, the Mss. being

preserved in very ancient script. Dr. Stein's reseaqches in Central Asia and the light they indirectly throw on the ancient character of the Āgamas. In fine, the Śiva-āgamas are not later than the First Buddhist Council.

5. Śaṅkara's Ānandalaharī, the Spanda-pradīpikā, Śiva-Sūtras, Śiva-Sūtra-Vimarsinī, Suresvara's Mānasollāsa, Śiva-tattvaviveka, and the Sarvadarsana-saṅgraha—all these and others persume a close knowledge of the Śivāgamas.

6. The catalogues of public libraries in Europe, including Aufrecht's *Catalogus Catalogorum*, Gough's Report on the collection of Mss. in the N. W. Provinces and Oudh for the Sixties and Seventies, and other Reports on the search for Sanskrit Mss., record finds of Śiva-āgamas in Cashmere, Assam, Nepaul and even Thibet. The wide-spread influence of Āgamas in ancient days.

7. The Subdivisions of the Āgamic School: The Nakulīsa headed by Haradatta. The Mahāpāsupata (Vaidik) based on Śiva-āgamas represented latterly by Srīkaṇṭha. The Avaidika-pāsupata School known as the Vāmāchāra School. The Pratyabhijna School. The Rasāyana School. The Śivāgama School is the best, as being a living tradition comprising the greatest God-taught Jnānis.

8. Vaidika Mahāpāsupata, the greatest School of Indian Mysticism, including a number of working Jnānis. Edward Carpenter's Testimony. Agastya-kūṭam, the head-quarters of the Southern Section. Kailās (Cashmere), the head-quarters of the Northern Section. The Vindhyas, of the Central Section.

9. Quotations from Vāyu-purāṇa and Skānda-purāṇa to show that Āgamas (Śivāgamas) teach the Higher Mysticism which is simply adumbrated by the Upanishads. The extreme *rahasyam* attaching to the *Agamāntam*.

10. Some of the abstruse positions of the Upanishads find the clearest exegesis only in the Śivāgamas. The hierarchies

of Powers and Intelligences which are outlined in Theosophical books find a most elaborate and significant detailing in the Āgamas. PSYCHOSES, GNOSIS, ORISON, and DEGREES OF SANCTIFICATION, a specialty with the Šiva-āgamas.

11. The Kriyā-pāda of the Āgamas bear on temple-architecture, and temple-worship. Etymology of சிவாலயம் and அம்பரம். Temples are representations of human subtle-bodies and of sidereal systems.

12. No temple-worship in Vedic times. Temple-worship in post-Vedic times. How to account for the sudden origin of temple-worship? Animal-sacrifices were a misinterpreting travesty of the esoteric truths sought to be taught by such expressions as Asva-medha, Agnishṭhoma, Pasupati, Pasubandha etc., in the Samhitas. Rise of Jnānis showing the true way. Āgamas, coeval with the Upanishads. Temples and Temple-worship were introduced as sanctifying exoteric mementos, as sound reminders of subjective rejuvenation.

13. Šaṅkara came of a family of Vaidika-mahā-pāsuptas. Šāṅkarins have the greatest claim to interpret his teachings in the light of the Āgamas.

14. Appayya's Šivārkamaṇidīpikā is the most magistral exposition of the Āgamic lore.

II. THE RELATION OF ŠIVA-ĀGAMAS TO HIGHER MYSTICISM.

1. Šiva-Āgamas: their structure and composition: Charyā-pāda, Kriyā-pāda, Yoga-pāda, and Vidyā-pāda or Jnāna-pāda: Their Panchānana origin from Šiva: Another division into Šaiva and Raudra: The PARAMPARA by which the Mystic Teaching came to be finally recorded in the Šiva-Āgamas: Charyā, Kriyā, Yoga, and Jnāna divisions of the Āgamas correspond in measure to the Mantra, Brāhmaṇa, Āraṇyaka, and Upanishad divisions of the Veda. The contents of the various Pādas. The greatest importance of the Jnāna-pādas. The Upāgamas like Paushkara, Mṛigendra etc.

2. The *Kriyā-pāda*, a specialty with the Kāmika, Suprabheda, Parākhya, etc. Sacred architecture, a replica of the Sūkshma-Šarīra, and the Saura-Jagat. The parts of the *devālaya*, and the religious rites conducted therein, compared with the subtle organs, and *psychoses* leading to *Gnosis*.

3. The *Charyā-pāda* reminds one of the Gṛihya, Dharma, and Šulva Sūtras. Its contents.

4. The Yoga-pāda and its contents contrasted with the Yoga-darsana of Patanjali. Puryashṭaka, Dvādasānta, and the Primary and Secondary Sushumṇas and their points of intercrossing. The Primary and Secondary Sushumṇas are the analogues of the ecliptic and the celestial equator, and their points of Junction, of the Equinoxes.

5. The Jnāna-pāda and the ILLUMINATION. The classes of souls recognised by the Āgamas, e.g. the pure, the mixed, and the impure. The sub-divisions under these. The Trimūrti are only impure souls in whom the Sattvic Guṇa is predominant. The meaning of Saguṇa, Nirguṇa and Guṇātīta. The 18 Avasthas of the souls. The 6 Adhvans. The 5 Kalas. The Souls put in charge of various Powers, and Dominions: Mantresvaras, Vidyesvaras, Bhuvanādhipatis, Anḍādhipatis. The celestial hierarchy and the sub-celestial hierarchy. The progress of the celestial beings is boundless.

6. The soul-culture. The 10 kāryas (psychoses), and the 30 sub-processes coming thereunder. Šakti-nipāta. The three kinds of Māya and Mala. The 36 evolutes relate to matter alone. Šiva and Parā-Šakti. The Light descending into matter. The methods.

7. The Virajā-dīkshā, a great initiation amongst the Mahā-Pāsupata Order of Vaidiks. Rāma, Kṛishṇa and Švetasvatara are initiates of this Order. Paurāṇic proofs culled from 13 sources.

8. Yogāchāryas—Who are they? They are samyak-darsins or *illuminati*, of the Mahāpāsupata Order. Appayya's references

to them. Śrīkaṇṭha's, Haradatta's and Āgamic references to the same. The references found in the Kūrma and the Śiva-purāṇa.

9. திருமூலர், அகட்பேய், and ஔவை represent three extreme sub-orders of the Mahāpāsupatas.

10. The mysticism of the Rosicrucians, Gnostics, Neo-Platonists, the early Christian Fathers, Plotinus, Sūfis and the Buddhistic Mystics of the Mahāyāna School (e.g. Śānti-deva and the rest), stop short at the Turiya-praṇava-yoga. The plane of the fourth dimension. The "Solar Plexus" of the Rosicrucians.

11. The Phenomena attendant on ILLUMINATION. The Sun, Moon, and Stars. The blowing of trumpets. The Silver Glory. The Golden Temple. The Blue Luminous Ether. The Kāla-vanchana.

12. The Āgamic mysticism excels all by the importance it attaches to the various grades of psychoses, and to the minute analysis of the various factors entering into each subjective experience, and by the explicit declarations it makes as regards all DEGREES OF SANCTIFICATION. "In My Father's House are Many Mansions."

13. Paushkara, Vātuḷa, Jnānasiddhi and Parākhya are the greatest Mystic Scriptures of the World.

14. The Upanishads teach the highest *Paroksha Truths* from the intellectual plane. The Āgamas have a practical end in view, and begin where the Upanishads leave; In other words, the Āgamas teach men how to make the *Paroksha Truths* actual facts of *Aparokshānubhava*, while still in the flesh.

OM-TAT-SAT-OM.

CURRENT LITERATURE (ORIENTALIA).

Prof. Karl F. Geldner of Marburg has come out with a dissertation on the Cosmogony of the Rig-Veda entitled "*Zur Kosmogonie des Rigveda, mit besonderer Berüksichtigung des Leides*" (Universitätsprogramm, Marburg, 1908) which purports to show that there are some unmistakable elements in the Cosmogony of the Rigveda pointing to something akin to the Liṅga-worship of the later times. He says that the Sanskrit verb *Jan* (=to generate sexually) is used in the earlier parts of the Rig-veda, in place of the more common, but later use of the verb *Srij* (=to let fly, to discharge) whenever any notion of 'Creation' is sought to be brought out. According to him the "Creation" of the world is represented by such concrete symbols as embryo, egg, liquor amrii and so on (cf. Chāndogya Upanishad, III, 19, 2). The great Nāsadāsīya-sūkta (Rig-Veda, X, 129) which is thought to be the most philosophical of the early hymns is cited as a proof that the origin of the Cosmos is conceived as an act of generation pure and simple. And many an other verse is quoted to support the Professor's view. But we may point out that the idea of 'Creation' in the Christian sense, viz., of matter being 'Created' by God out of nothing is entirely foreign to the Āgamic teaching. Matter, however subtle, is an eternal factor in the Divine Dispensation, as much as Souls are: only they pass through various phases in order to carry out the Divine Will. Prof. Geldner is minded to regard the later Liṅga-Worship as phallic in origin, but we are afraid he is misreading the entire religious evolution of which the Vedas and the Āgamas are the outer expression. The Liṅga-Worship in its real sense is neither phallic nor later in origin. The true meaning of "Liṅga-Worship" is to be found in the Śiva-mahā-purāṇa and the Liṅga-puraṇa and in Tirumūlar's Tirumantiram. The phallic interpretation given to the Liṅga-Worship is altogether unfounded, is, in fact, as uncharitable as that given to the Christian Cross, and is the outcome of a peculiar craze with which some of the Modern Orientalists are seized. It was most ably and unanswerably rebutted by the late Svāmi Vivekānanda years ago, in one of his memorable lectures, and more recently by Dr. Ānanda

K. Kumārasvāmi in a paper read by him before the epoch-making Historical Congress of Oriental Religions. The Linga-Worship is as early as the rise of godliness in the Bhārata-varsha, and its true significance is only known to such as have attained spiritual illumination. The expression Jyotir-Lingam (=the "Pillar of Fire" of the mystics) is the sanest commentary on what we are expected to do by the term 'Linga-Worship'.

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In the September Number of *The Theosophist* there is a readable communication from Johan von Manen on "Šivan as Naṭarāja'" from which we quote the following: "An occult explanation of the symbolic dance is that Naṭarāja symbolises the rising and falling flame of pure Chit or Intelligence dancing in Ākāsa, in an inner cavity of the heart (or, according to others, the centre between the eyebrows), in deep meditation. It manifests in "Chidambara" which is variously translated as "the envelope of Mind", or as "Mind-Ākāsa" with reference to one of the meanings of Ambara=Ākāsa (hṛidi ākāsa-mayam kosam; Maitrāyaṇa Up. VI. 27)". But we may say that Naṭarāja is none else than the Deva-Savitṛi (=Šivārka) to whom Rig-Veda (III, v, 62, 10) refers. He is also known as Sādāsiva or Sādākhya (cf. Šiva-mahā-purāṇa, Kailāsa-samhitā, X, 42): He dances in Chidambaram (=சிற்றம்பலம் or பொன்னம்பலம்) or daharākāsa, and hence the Šiva-mahā-purāṇa styles him "Sadāsivassamashṭissyāt-ākāsādhipatih-prabhuh" (=He is the sum-total of All, He is Sadāsiva, He is the Lord of the Ākāsa [பொன்னம்பலம்] and He is the Supreme). This is a high theme, and we can do no better than refer our readers to the Šivaprakāsam where Umāpati gives one enough hint to understand who Naṭarāja is.

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Messrs. John M. Watkins, of 28, Cecil Court, Charing Cross Road, London, have issued a reprint of "The High and deep searching out of the threefold life of man through the three principles, by Jacob Boehme *alias* Teutonicus Philosophicus; written in the German Language Anno 1620; Englished by J. Sparrow, Bar-at-Law of the Inner Temple, London, 1650."

This is only the first instalment of the entire works of the great mystic which it is the intention of the present editor, Mr. C. J. Barker, to issue. The book contains 547 pages and is priced at 12*s* 6*d* net. An interesting introduction by the Rev. George W. Allen, as well as appendices giving complete lists of Boehme's works and their English translations, add considerably to the book's value. We should think it would have been far better to dress the quaint translation of 1650 in the garb of modern English, so as to make it more readable. One of the greatest Jnānis whom the modern world cannot afford to neglect or ignore, Jacob Boehme is a standing light, who "being dead yet speaketh." His teachings considerably gravitate towards those of the Śivāgamas, and as a God-taught Philosopher full of "Ātma-pūraṇam," it is what one should expect of him. We commend his works to the more spiritually-inclined of our readers.

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An indigenous undertaking which deserves the hearty sympathy of all true Hindus is the "Sacred Books of the Hindus" planned under the editorship of Mr. S. C. Vasu, the translator of Pāṇini's *Ashtādhyāyi* and Bhaṭṭoji Dīkshit's *Siddhānta Kaumudi*. The publisher is Sudhīndra Nāth Basu, Pāṇini Office, Bahadurganj, Allahabad. Looking at the programme which the energetic editor has laid out, the labour which will be involved seems almost herculean. "The Sacred Books of the Hindus" are to include the older Upanishads, the more important treatises bearing on the Shad-darsana, as well as the commentaries of Vallabhāchārya, *Srīkaṇṭhāchārya* and others on the Śārīraka-sūtras, the leading Smṛitis, Vedāṅgas, Purāṇas, and Upavedas. Among the list of contributors and collaborators are included A. Mahadeva Śāstrin of the Maharaja's Sanskrit Library, Mysore (who translated the Śrīkaṇṭha-bhāshya originally in our pages, and who, we understand, is going to furnish an amended version, illustrated with fresh notes, to the series under notice), Professor Gaṅgā Nāth Jhā of Muir's College, Allahabad (who, in conjunction with Dr. Thibaut, is the Editor of the "Indian Thought"), Mahāmahopādhyāya Dr. Satis Chandra Vidyābhūshan of the Presidency College,

Calcutta (a great student of Buddhist Sanskrit and Pali, who is now on a short trip to Colombo, and engaged on writing a history of mediaeval Indian Logic by a first-hand investigation of the "Nadiya-School" and the writings of such Buddhist Logicians as Dig-nāga, Dharmakīrti, Dharmapāla and others), Dr. Ānanda K. Kumarasvāmi, who is a keen student of Indian Sacred Architecture in general and of Ceylon Archæology in particular, and many others. Such a brilliant roll of names cannot but give us an idea of the serious nature of the undertaking, and of the scholarly manner in which the translations entrusted to their charge will be turned out. Part I of Vol. I of the Series is now ready, and it includes the text and translation of the two Upanishads, Muṇḍaka and Māṇḍūkya, as well as the translation of Ānandatīrtha's (=Śrī Madhvāchārya's) Commentary thereon. The translator is Mr. Vasu, the editor of the entire series, who illustrates his translation with notes taken from Kṛishṇāchārya Sūri's Ṭīkā. This is the first time that Śrīmadhvāchārya's Bhāshya on the two Upanishads is englished, and we hope his commentaries on the other Upanishads will be published in due course. Śrī-Śaṅkarāchārya has engaged the reading public so long, and it is but meet that the claims of the other Āchāryas should be brought prominently to the notice of scholars. All things considered, we should say the translation is well done, though it lacks that academic and critical purity which is the hall-mark of translations into German, French or Russian. Our readers may remember that Mr. Vasu is much interested in Āgamic mysticism, and his translation of Śiva-Samhitā (one of the Northern Tantras belonging to the Śāktic School) was published years ago. In the Yoga Chapter of "The Six Systems of Indian Philosophy" Prof. Max Müller refers to some of the feats of Sabhāpati Svāmi who was the quondam *Guru* of Mr. Vasu, and who is said to have lived near Madras before going North.

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Vol. 63, No. 1 of *Zeitschrift der deutschen morgenländischen Gesellschaft* is ready, and the following are some of the interesting items found therein. What Hermann Gunkel has done for the new "Biblical Criticism" is being done now by Prof. R. Otto

Franke of the University of Königsburg (Prussia) for the Buddhist Tripiṭaka, which will hardly be appreciated by pious Buddhists. The Professor is preparing a "Critique of the Pāli Canon" with a view to show that the contents of the Tripiṭaka are not genuine, and reveal a disorderly array of many hands that have contributed to them from time to time. As a first stepping-stone to that work, he has come out with an article entitled "The Suttanipāta Gāthās and their Parallels" thereby laying the foundation for a complete concordance of the Gāthas (these being the oldest elements, for the most part, of the Pāli canonical literature) to be found in the Tripiṭaka. The preparation of this concordance is a stupendous piece of business and none but a German Professor is capable of doing full justice to it. Jarl Charpentier is going on with his "Studies in Indian folk-lore" and examines in this issue the Mātanga-Jātaka and compares it with the corresponding Jaina story of the Uttarajjhayana. There are a few other valuable papers bearing on Hebrew, Arabic and Egyptological subjects. Our readers will do well to remember that in this Journal the first European translation of Aruḷ-nandi-Śivāchārya's Śiva-jnāna-siddhiyār appeared some 54 years ago. The great work was translated into German by the Rev. Dr. Graul and the translation was published in Vol. 8 of the "Zeitschrift".

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The April Number of "Mind" is not lacking in articles of considerable interest. F. C. S. Schiller, the reputed author of "The Riddles of the Sphinx" and a great admirer of the late Mr. Myers of the Psychical Research fame has an article on "Solipsism". Solipsism is the doctrine that all existence is experience, but that there is only one experiencer. The Vedānta is to the writer's mind "a distressing sort of philosophic megalomania". In his view, very many philosophers are or have been solipsists or at least crypto-solipsists, without, sometimes, their being aware of the situation. Prof. Bailie continues his review of "Prof. Laurie's Natural Realism." It deals with

the ontological thesis of the great original Thinker whose death has been a serious loss to the philosophical world. There is a good deal in Laurie's Meditations which reminds us of the Anubhava-Advaita of Vasishṭha's Tattva-rasāyana, of which the great Appayya Dīkshit was an ardent admirer. A few quotations from the Meditations will give the readers an idea of Laurie's devotional musings: "The continuance of life beyond the grave *may* depend on the extent to which the potential in each man has here become actual"; "He who has not found eternal life here will not, it may be said, find it hereafter"; "A man striving after union with God here and now is *ipso facto* making himself immortal, in as much as he is bringing his finite spirit within the very life of the Eternal Spirit, and he is being borne along in the current of that which cannot die." T. Loveday writes "On certain Objections to Psychology" and he proposes a topsy-turvy demolition of the entire science. His arguments may be marshalled under three heads, and they are (a) Psychology cannot exist except as a tissue of deceptive fictions, (b) It cannot exist alone as an empirical study, and (c) Certain portions of it are possible only as a department of philosophy. There are many other thoughtful papers which we have to pass by for lack of space. We will however give the name of one as it may interest our readers. "Mr. Rashdall's Defence of Personal Idealism" by John Watson is a gem. Rashdall seems to maintain, in common with Laurie's "Monistic Pluralism," a limitation of the Power of God, in order to solve the problem of evil, and that the Absolute consists of God and the Souls with their respective subjective experiences, and those alone.

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Prof. Louis de la Vallée Poussin has issued recently a volume entitled "*Bouddhisme: Opinions sur l'Histoire de la Dogmatique*" which is a mine of information embodying the ripe fruit of many year's research. He surveys the various strata of Buddhist Thought with sympathy and impartiality, tracing their semblances and incongruities with a charm of manner and

diction that captivates the reader. M. Poussin, like M. Senart the editor of the *Mahā-vastu*, is of opinion that the Buddha lived and taught in the latter half of the Sixth century B.C., and that the leading tenets which go to make up the Pāli Canon received their permanent form early enough in the history of Buddhism. These leading tenets, according to M. Poussin, are "Karma", "Karmaphala", "Samsāra", "Nairātmya" and "Nirvāṇa" or the Salvation of the Arhat by surrendering desire, and following the teaching of the Buddha, agreeably to the "Middle Way" which is the sheet-anchor of the whole system. Although these tenets are mutually irreconcilable, their concatenation stands easily explained when we remember that "Buddhism" was not a *darçana* or coherent system of dogmatics, but a positivist admission of the facts of experience as they appeared to the Buddha who was a Hindu ("Karma" and "Samsāra") coupled with a practical method of getting rid of them by qualifying for Nirvāṇa through the suppression of desire. The outstanding dogmas in the Buddha's teachings about which a unanimity of opinion prevails, and which give them their special character, are non-annihilation after death, "Karma" and the irreversible nature of its operation, "Samsāra", "Nirodha", and the unsubstantiality of objects of thought. The *Mahāyāna* with its mystic theology and philosophy and the *Tantrayāna* with its cryptic gospel of "black magic" are well summed up in the book. Altogether, M. Poussin has acquitted himself creditably in the task he has imposed on himself. The book is published in Paris (1909), and a fuller survey of Buddhism with special knowledge of details cannot be expected from any other scholar at the present day.

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The *Bulletin de l'Ecole Française d'Extreme-Orient* for January-March opens with an article styled "*Notes d'Archéologie Bouddhique*" by M. A. Foucher, the past-master of Buddhist Archaeology, on the remains of the Stūpa of Boro-Budur in Java, which is of extreme interest on account of the richness and

beauty of its well-preserved reliefs. In the reliefs of the north-western corner of the first gallery, M. Foucher traces scenes depicting the early experiences of the Buddha in his religious career, the legend of Rudvāyaṇa, and a Kinnara-Jātaka (probably identifiable with the Bhaṭṭātiya-jātaka). The identification of such scenes in this and other corners leads one to the conclusion that the artists closely followed the Divyāvadāna and its sources. Hence M. Foucher argues that the Canon of Scripture which was generally adopted by the Javanese was that of the Mūla-sarvāstivādins. He concludes his monograph with a section on the Buddhist Iconography of Java.

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A Leipzig publisher issues a book named "*Die Philosophie und Wissenschaft des Vedānta und Rāja-yoga oder das Eingehen in die Gottheit*" the author of which is M. J. G. Y. Sabhāpati Svāmi. It is a translation into German, from English, by Dr. F. Hartmann. Mr. S. C. Vasu, as we already remarked, was a disciple of the Svāmi whose reputation as a soul of some Svānubhava with "graces" and "powers" of the spirit attracted the attention of Prof. Max Müller in his declining years. Dr. Hartmann, the translator, is a mystic of some eminence and a Rosi, crucian. It is wonderful that the mystic teachings of the East are slowly percolating the materialistic thinking of the West-and what a change should we expect in the entire attitude of spiritually-inclined folk in Europe and America when the flood-gates of the Āgamic teachings are thrown open! The God-Taught Wisdom which is the imperishable inheritance of the great Jnānis of India, is now locked up in the Sanskrit Śivāgamas, and it should be the endeavour of all sincere followers of Śiva-darsana, to render it available to the hungry souls, the wide world over, by englishing the Āgamas.

V. V. R.

NOTES AND COMMENTS.

Lectures on Shaiva-agamas.

We are glad to welcome our learned Brother, Mr. V. V. Ramanan to our ranks once more. Our readers would remember his masterly articles in our pageson 'Oriental Research' and 'Review of Max Müller's Six Systems of Indian Philosophy' and would have noted his vast erudition and critical research. We are glad to announce that he will be our constant contributor, and would give us the benefit of his varied knowledge and learning. He has been making a study of the Āgamānta, and as the the full fruit of his labours in this almost unbroken field, he delivered two interesting lectures on "The Śivāgamas—Some reasons for their Study", "The relation of Śiva-Āgamas to Higher Mysticism", at the Madura Hall of Theosophy on the 25th & the 26th of last month. There is considerable prejudice, or rather, say, there is complete ignorance as to the contents of the Āgamas; and our learned brother's lectures were a triumphant vindication of their true claim to be Siddhānta. We learn that the lectures were addressed to crowded audiences and excited great enthusiasm. We anticipated as much when we received intimation about the proposed lectures, and we are glad to find that the lectures have aroused a spirit of enquiry and a desire to know more about the Āgamas. The Madura Hall of Theosophy has printed a syllabus of the lectures which cover a vast field, and we wonder how our Brother was able to condense all this vast knowledge into two lectures. We are presenting the syllabus in our current issue, and we pray to that Yogi of Yogis and Lord of all the Vidyas, to bless him with His Grace and a long life, to preach and spread these soul-saving truths.

Which is the True Religion?

We have to thank Mr. Frederick Grubb of 'Temperance' fame for his excellent pamphlet under the above title. He, in a vision, as it were, passes in review the condition of various creeds and religions existing at present, and comes to the conclusion that not one religion or creed has the sole possession of the door to Heaven, and that godly men and true are found in every religion and sect, and he alone who doeth the will of our Father in Heaven shall enter the Kingdom of Heaven, and not everyone who crieth 'Lord!' 'Lord!'. Mr. Frederick Grubb though a layman is not unique in his views. Many Indian Missionaries in the intimasy of private correspondence and conversations with as have acknowledged that it is not by Christianity alone man can derive salvation. Not only to Christians but to dogmatists of every land and religion, the truth of the following verse quoted by Mr. F. Grubb should be bought home,." What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God." Micah VI. 8. We wish the pamphlet could be reprinted and circulated largely among all classes in India.

How to preach Christ?

Anent the same subject, the writer of this pamphlet criticises in rather strong language the deficiencies of the Priesthood of Christ in India, and how it tends against the spread of Christianity. He sums up the indictment in these words, " In dedicating themselves to God at their ordination, these clergymen and preachers promise to consecrate the whole of their influence, the whole of their wealth, to the establishment of the Kingdom of Christ, to work and preach and study and write for Christ, and to make all the labours of their life terminate in Christ. But, on the other hand, the majority of them spend their time, influence and wealth not in training souls for Christ, not in preaching the word of Christ, not in helping the poor, comforting the sick and strengthening the dying, but in meddling in politics,

editing newspapers, counting coins, checking accounts, managing schools, leaning to earwigs—in short, in doing all that which makes the religion of Christ lose its pristine glory and splendour and put on that appearance of *Western Materialism* and Western Civilization." We italicise the words 'Western Materialism' as we pointed out long ago how this is the characteristic of Christianity of to-day, being altogether tinged to this form by the materialism of the ancient Greeks and Romans, as distinguished from the spiritualism of the East, of which Christ was the greatest Glory. The eastern ideal of religion is different and would not attract the missionary with his family and children, who indulges in shooting, and golf-playingand tennis-playing, and attends dances and concerts. The would bow their heads before a Sanyasi of any religion sitting on the roadside, covered with dust or ashes and without a care for the morrow. It is renunciation of the utmost type coming from any man of any religion that will Easterns attract the people of the East. Our religious books teach asceticism துறவு not because a man in family life cannot attain to Heaven and they instance king Janaka, St. Tiruvalluvar and St. Sundara and other Saints of the Periapurana,—but because it is so difficult for an aspirant to reach this high ideal of renunciation; family and children act as great trammels—we know people even after assuming sanyasam trying to care for people left behind—and especially in a preacher of Religion our people insist on a high degree of perfection. We do not mean to say that there are no people among Christian Missionaries who are not imbued with this spirit of self-sacrifice, yet our sincere belief is that, instead of spending millions in winning the heathen to Christianity, they should more truly exhibit the great Spirit of Christ in their own persons as an example unto others.

In response to a requisition for the Secretary to the Council of Native Education. Mr. J. M. Nallaswami Pillai has sent the following opinion:—

Prof. Rangacharyar's motion before the University *re* the re-introduction of Vernaculars

For the last 12 years or more I have been giving expression to my views on the subject through the columns of the Siddhanta Deepika. and have quoted every authority, European and Indian, who have urged the study of the Vernaculars as of paramount importance, from every point of the view. Among them are, of course, most of the Chancellors and Senators like Sir M. M. Grant Duff Captain Hallet, Professor Ranganadham and others who delivered the convocation addresses, and who appealed in the strongest possible terms to the graduates to improve their study of the vernaculars and to carry the torch of western learning and knowledge into every nook and corner of their country and their homes, by interpreting to the masses in the vernaculars what they have learnt. This noble policy has in a manner borne fruit, and a large uumber of graduates have taken to write in the vernaculars. I considered it therefore as a retrograde policy, when the university abolished the vernaculars as a compulsary subject for the higher examinations, especially after the abortive attempt made by Dr. Duncan and Sir S. Subramania Iyer to institute a Degree in Oriental Learninig, which I am now happy to say is revived by the Hon'ble. V. Krishnasami Iyer's motion. But the object of securing a class of good Pandits and Teachers would be altogether frustrated, when we diminish the number of pupils themselves. I have quoted passages from the English Writers.themselves to show that the principle of art for art's sake is not found to hold good even in Europe. Of much less force is it so in India, where the struggle for existence is so keen. A Master of Arts in Sanskrit and the Vernaculars is rated far below a Master of Arts in other branches. And it must be patent now, that in many a college, they have had to abolish the post of additional Munshi in the Vernaculars and Sanskrit. The Government introduced the compulsary examination in Vernacular Composition in deference to public representation from all quarters, and in as much as it was too late to ask the University to remodel the whole thing. My firm conviction is that, under the present regulations, the already noticeable improvement in the study of Vernaculars will altogether disappear and Sanskrit will also suffer as much as the Vernaculars, if not more. It will be painful to contemplate that the growing class of graduates who are working both in the field of Sanskrit and the Vernaculars should diminish and disappear, gradually. The only way out of the difficulty seems to me to reintroduce the second language as before. And I welcome Prof. M. Rangacharya's motion as of imperative necessity and as beneficial.